VOL. II. AUGUST, 1887. No. 8.

"A purer, higher form of Christianity is needed, such as will approve itself to men of profound thinking and feeling as the real spring and most efficacious instrument of moral elevation, moral power, and disinterested love."—CHANNING.

THE UNITARIAN

EDITED BY

BROOKE HERFORD AND J. T. SUNDERLAND.

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THE UNITARIAN

A Monthly Magazine of Liberal Christianity.

VOL. II. AUGUST, 1887. No. 8.

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EDITED BY

BROOKE HERFORD and J. T. SUNDERLAND.

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EDITORIAL NOTES.

We suggest to our subscribers that if they will take pains to preserve each number of the UNITARIAN, and at the end of the year, *bind*, they will have in the most convenient possible form for reference and permanent preservation, a concise *history of Unitarianism* which omits no important event in this country or England. We can supply a few complete files from the beginning.

We commend to our readers the able article upon "The Japanese Religions and Christianity," which we publish in this issue, from the pen of Mr. S. Matsumoto, for some time at Ann Arbor, now in Washington. It is not only full of information regarding the religious situation in Japan, but it offers valuable suggestions as to the kind of missionary work needing to be done there, and the kind of men we should select to be the teachers of our Gospel in that land, if any are to be sent. Mr. Matsumoto's culture, social relations and connection with his government not only give weight and interest to his utterance, but ensure that our cause will have in him a valuable helper when he returns home, as he expects to do in a year or two.

Rev. M. J. Savage entitles his last book "My Creed." This is his preface:

"Every sensible man must have a creed. He who says, 'I have no creed,' or 'I don't believe in creeds,' gives expression to one of two beliefs: 1. That well-grounded opinions are unattainable; or, 2. That they are unimportant; and either of these opinions is itself a creed, though a poor one."

We are glad the war articles in the *Century* are drawing to a close, for, while we honor the men who at the call of their country and duty gave or risked their lives, yet we cannot but regret anything that throws a glamour over war. Plead for it as we will, and justify it as a necessity if we must, still war is the darkest disgrace of our civilization. Well does Joaquin Miller say in a preface to a poem entitled "The Sword of the South":

"A man who owes his place in history to the chance of a war ought not to be too audacious with his dignities, or thrust himself too much forward to invite the youth of his country to emulate or admire him. Rather let him bear himself like the executioner of old, who did his bloody duty in silence and sorrow and then washed his hands with averted face."

To the question, What is man? science answers, "Something a little higher than the beasts." To the same question religion answers, "A being a little lower than the angels." Our modern civilization is greatly exulting over the new answer science has discovered. But, let our civilization understand that if in materialistic blindness it loses sight of religion's quite as true and infinitely more important answer, nay, if it does not come back from its science to build its hopes, its faiths, its philosophies and its institutions more confidently than ever upon religion's answer, it is doomed. There is no up-lift, there is only down-pull, for human beings or for a

civilization in the thought of man's relation to the beasts, *unless* it be coupled with and ennobled by the greater thought of his relation with the angels.

There is a widespread feeling that there should be a convention called, early in the fall, of representatives of Christian Unitarianism in the west, to consider carefully the situation and to make plans for effective work on Christian lines. The disappointment is deep and wide, caused by the fact that the Western Conference refused to retract in the slightest degree from the extreme and dividing position which it took at Cincinnati a year ago. Mr. Gannett's statement which was passed at Chicago confuses the situation somewhat, but does not help it. The Conference refuses as stoutly this year as last to pledge itself even to do its missionary and church extension work on the basis of Christian Theism. It seems difficult, therefore, to see any course open to the representatives of a distinctly theistic and Christian Unitarianism only to take steps to draw together, and to undertake common work along lines upon which they can work conscientiously.

We are extremely glad to hear that the American Unitarian Association, at its recent directors' meeting, appointed Rev. Thomas L. Eliot, of Portland, Ore., its western agent. This is an appointment which will give new confidence to the friends of the A. U. A. throughout the West, and affords, perhaps, as good a chance as is possible for the ultimate re-uniting of the different elements of Western Unitarian life.

A NEW KIND OF PREACHERS WANTED.

In view of the article which we print on another page, on "Lay-Leaders," and what we have said in the past on the same subject, the following passage from the last Annual Report of Secretary Reynolds is interesting:

We may say without arrogance that no Christian body has enjoyed the service of a more sincere, earnest, and cultivated band of preachers than has ministered to our churches. We shall need in the future just such men, all that our schools are likely to furnish us, to labor in the old established fields and in the new fields that are patterned by them. But the times have developed, as it seems to your Directors, a need of a somewhat different pattern; a need of men with just as strong mental fibre and just as fervent a spirit, who shall be able to go out and as it were live on the country, and gather in the unchurched,—who come not alone from our old, settled, congregational order, but from all orders, and all forms of training,—and put upon them the stamp of a pure, rational, yet real and earnest religious faith; men like those wonderful Methodist itinerants, with Unitarian convictions. An experiment in this direction is now going on in Iowa. Its purpose and hope is, without the intervention of divinity schools, by the advice of local preachers, and by a system of lectures analogous to the Chatauqua method, to train up earnest young men and women, who under the title of Lay-Leaders, shall do what may be called the frontier work of our Unitarian gospel. We certainly shall watch this experiment with interest. But whatever may come of it your Directors wish to say emphatically that experience is constantly teaching the need of more men of the missionary stamp, men whose gift is the gift of church extension.

THE UNIVERSITY OF MICHIGAN.

By far the leading educational center in the west is Ann Arbor.

No state ever did a wiser thing than did Michigan at the very beginning of her history in not only making ample provision for education within her borders, but also in thoroughly organizing a comprehensive educational system, so that part should fit to part, and there should be no break from the primary school to the University. The University of Michigan, which thus completes and crowns the educational system of the state, was founded and located at Ann Arbor fifty years ago, and has just been celebrating with great joy its semi-centennial. It began in the humblest fashion. What is its condition to-day?

It is surpassed in size in this country by Harvard University alone, and by that only slightiy, so far as number of students and amount and quality of work done are concerned. It has a corps of nearly one hundred professors and other instructors. It has graduated about eight thousand students from its different departments of Literature, Science and the Arts, Law,

Medicine and Surgery, Dentistry and Pharmacy. Its number of students the past year has been 1,572, coming from thirty-seven different states and territories, and sixty-eight from outside the United States altogether. It would be impossible for an institution of learning to be more cosmopolitan. Besides the original endowment fund coming from the sale of land given by the general government to the state for the University, the institution has received as special appropriations from the state since 1867 some $1,400,000. The finest art collection in the state was recently left to it by will. Randolph Rogers, of Rome (once an Ann Arbor boy), has presented it a complete set of plaster casts of his statuary. The Chinese exhibit at the New Orleans Exposition was donated to this institution and is now here. Its library numbers 60,000 volumes, and is so well catalogued as to be one of the best working libraries in the country; and the library building has for its purposes no superior, at least on this side the ocean. Its museums and laboratories, especially its chemical laboratory, are extensive and admirable. For many years the University has been pre-eminent for its breadth and liberality, the number of courses offered students, and the range of its elective studies. Nor is this breadth and freedom purchased at the price of slip-shod work. Examinations are strict and thorough, and the grade of work done in all departments of the University is exceptionally high.

To all departments women are admitted on perfect equality with men, and more than a dozen years of trial show an average scholarship among them quite the equal of that reached by their masculine competitors. The number of women students the past year was 265.

The University, being maintained by the state, is of course undenominational; yet there is no want of the religious spirit or of religious influence. There is a large and vigorous Students' Christian Association in the University; many of the professors are active religious workers in connection with the various churches of the city; regular chapel services are held, conducted by the President or other members of the Faculty, but no student is required to attend, though all are welcome.

The necessary expense of gaining an education at the University of Michigan is very moderate, especially considering the unsurpassed advantages which the institution affords. Students who are residents of the state pay very light fees—hardly more than nominal; those coming from a distance pay more, yet little compared with the charges of some of the older colleges of the country.

The University buildings, more than a dozen in number, stand on a campus of forty acres, which is getting so well filled that there is beginning to be talk of adding to it.

Ann Arbor is now a city of 10,000 inhabitants, and one of the most delightfully situated in the west,—high, with fine streets, noble trees, pleasant homes, and charming drives in all directions. There could hardly be a more attractive place for residence. Located 40 miles north of Toledo on the Toledo, Ann Arbor and Northern Railway, and 40 miles west of Detroit, on the main line of the great Michigan Central Railway, leading from Detroit to Chicago, it could hardly be more easy of access.

We do not wonder that young men and women from New England and the Pacific Coast, from Canada and the South, and many a foreign land, come here to get their education. Nor do we wonder that so many fathers and mothers having children who must go through college, looking over the country for the place where the best advantages can be secured in return for a moderate outlay, select Ann Arbor as a place of residence for at least a term of years.

And if Michigan University has attained the commanding place which she occupies among the educational institutions of the country within a single half century, what may we expect regarding her future? With a state that already regards her great institution of learning as her noblest child, and with a body of alumni hardly equalled in numbers and influence by that of any other college in the land, we may at least be sure that that future will be one of continued growth and prosperity.

Next month we hope to say something

more about religion in Ann Arbor, and especially about the Unitarian church and work.

SENATOR PALMER ON THE VALUE OF FAITH IN AN AGE OF SCIENCE.

At the recent semi-centennial celebration of the University of Michigan, no address more striking or able was given than that of United States Senator Thomas W. Palmer, of Detroit, on "Educated Men and the State." The address took a somewhat wide range, touching religion, among other things. What was said on that subject we give our readers. It bears, as will be seen, on the value of faith in an age of science and reason like ours. Senator Palmer is a man of not only exceptionally wide reading and vigorous thought but of very broad and advanced religious views. He said:

The educated man should guard well his faith. This is an iconoclastic age. Things long accepted as truths are being scrutinized by the merciless eye of modern investigation. Men are beginning to ask, Was Nero really a monster or Richard III. a bad man? Benedict Arnold finds apologists and Aaron Burr defenders. The children of the Tiber, wolf-nurtured, are at best regarded as allegorical; William Tell has been relegated to the realms of myth, and Mazeppa, dear to every youthful heart, is said to have never taken the ride which he imposed as truth on Charles XII. after the fight at Pultowa; that he was not even a Cossack of the Don, but that he was born in Poland and died in Turkey.

From this spirit of modern investigation has arisen a school of thought—or rather of limitation—known as "agnosticism." I am not able to find the word in any lexicon. I do not know who coined it. This school has its uses in searching for truth where the senses and the reason are the basis, but, in dealing with man's moral and spiritual nature, it has no place.

Until science can analyze and explain the emotions of the human heart and the aspirations which come to every soul, until hope and despair can be shown to be the outcome of the attraction of gravitation, love and hate to be correlatives of centrifugal and centripetal force, and heroism and self-sacrifice the creation of material laws—until then science herself must acknowledge that there are limitations to her domain in dealing with the higher nature of man.

Science has her domain: it is in dealing with the material. Her criterion of truth is the evidence of the senses regulated by the understanding, or the deductions of reason uncontradicted by the senses.

Some scientists hold that a man is what his temperament and enviroment make him. No one is primarily responsible for his temperament or environment, and they in turn control his subsequent environment. It seems to me incontrovertible that if we rely on reason alone, uncontradicted by the senses, there is an end to all accountability, but we know when we have reached such a conclusion that we have proved that which is false, and hence must infer that some factor has been left out; that, although investigation in physics must be controlled by the senses and the reason, when we come to the higher nature of man, another factor, call it by what name we will—I prefer to call it faith—is an essential check thereon. Without faith in an overruling power, in a hereafter, and in the great law of the compensation, I consider it just as impossible for a man to work up to his highest capacity as it is for a fresco painter to decorate a ceiling with the upper end of his ladder unsupported; or a sailor, stranded upon an unknown shore, girt in by the sea and precipitous cliffs, to climb into the sunlight without the aid of some pendent vine, or rope thrown down by some friendly hand.

Reason should be the handmaid and not the antagonist of faith. She should not encroach upon the domain of faith, but should zealously guard her own, lest faith should degenerate into a superstition. As long, however, as reason is not sufficient to deal with all moral phenomena, she should concede that there may be another factor required in the investigation of moral truths, or else all must be reduced to materialism.

Every sensible man must have doubts at times concerning many dogmas—some may of these great truths—but let the doubter live right, cultivate those virtues which the wisdom and experience of ages have indorsed, and faith will come to him.

It is better, however, for a man to ground himself early; it is a wonderful economy of force to be thus moored.

Emerson says that every age of achievement has been an age of faith. Without it a man is upon an unknown sea, no sun nor compass to guide him, and without hope of port. Unless all things are a delusion and a snare and life itself an ambuscade, faith is as real a factor as reason.

I believe that the great mental activity and material prosperity of the past thirty years is the forerunner of a great religious and moral upheaval, and that we are on the eve of it. The signs of the times point that way. There is a need for it, and whenever a need is felt that need is

supplied—if accepted theories prevail. I believe that humanity, unsatisfied—not with religion but with dogmas and landmarks of the past—is seeking to orient itself anew. The religious compass of the world has varied as we have sailed west, and no prophet or priest has as yet risen to explain. Unlike the crew of Columbus, nothing but an explanation consistent with reason will be accepted. Humanity, like a bird upon her nest, is rustling its feathers and giving those indications of uneasiness which precede a flight. I confidently believe it will be a rising from the ground. The Sermon on the Mount and the Golden Rule will stand, but men will rise to a higher appreciation of them and a more practical application.

THE JAPANESE RELIGIONS AND CHRISTIANITY.

There are three forms of belief—the Shintoist, the Buddhist and the Confucian—which may be considered our national religions, as they are believed in, more or less, by the great mass of the people. Of these, Shintoism is the only indigenous one; Buddhism and Confucianism were introduced from abroad.

Shintoism is, however, less a religion than a ritualistic form of worship, which regards mainly natural phenomena, and is used in the Court ceremonies—a kind of adoration of certain natural objects; but it is a mere ceremonial and associated with no theological doctrines.

The classes of objects worshiped may be divided into three: To the first class belong the heaven and earth, moon and stars; to the second the Imperial ancestors, the chief of whom being Ten-sio-dai-sin, the great sun goddess. As regards spiritual exaltation, the Emperor is held to be the direct descendant of the sun goddess, and as such, he unites in his person all the attributes of the Deity, so that the hierarchy of Shintoism is composed of the emperor and the other priests of Kannushi. To the third class belong certain very numerous natural phenomena, as well as deceased statesmen, scholars, heroes or public benefactors, who receive a regular apotheosis and canonization at their death, and are henceforth reckoned among the Kami or demi-gods.

Every district has its saint or Kami, and the shrines erected to the popular divinities are innumerable. Shintoo temples are usually built on elevated ground and surrounded by groves. A mirror and Heisoku (a paper fixed to the end of a stick), as the emblems of the purity required in the worshipers, are placed on the altar.

Although this native religion has not a definite doctrine, its worshipers are required to observe:

1st. An inward purity of heart;

2d. An abstinence from whatever makes a man impure; and

3rd. A diligent observance of the solemn festivals and holy days.

The form of worship is simple; the worshipers first wash the hands in the font which is placed in either right or left side of the temple, strike a bell, clap the hands three times, and sometimes throw a little cash or rice in the money box, and bow and pray opposite to the mirror and Heisoku.

Buddhism in Japan, though extending over the whole country and influencing more or less the mass of the people, is losing its hold, and has very little of the power and authority it once possessed. Its edifices are going to decay and no new ones seem to rise upon their ruin. Its monks or Bozu are illiterate, and together with their religion, are held in contempt by the philosophic Japanese, so that aged people and women are now its chief devotees. Their duties consist chiefly in worshiping the temples, the periodical worship of tutelary divinities, reverence to parents, and the customary offerings at ancestral tombs.

The doctrine of Confucius as held by the literati of China, has considerable influence under the name of Judoo, or the way or the method of philosophy. Confucianism was the basis of the social and political system of the Japanese. It had been professed by all their greatest men, and was the sole belief of the educated classes, and still we witness some relics of it among them. It is, however, less a religion than a philosophy, and does not pretend to treat of spiritual things.

It is true that Confucius used several times through his works the word, Japanese, 'Jio-tei,'—Chinese, 'Shangtee,' whose outward emblem is, Jap. 'Tien,' Ch. 'Ten.' or the visible firmament; but this word "Ten" in the opinion of the most enlightened

authorities is nothing more than a verbal personification of the ever present law and order and intelligence which seem to breathe amid the wonderful activities of physical creation, in the measured circuit of the seasons, in the alternation of light and darkness, in the ebb and flow of tides, and in the harmonious, majestic revolutions of the heavenly bodies. Starting from this point of view we cannot treat his doctrine as that of spiritual teaching. In fact, he divided his scholars into four classes, aiming exclusively at fitting men for conducting themselves honorably and prudently in this life. To the first he taught morals; to the second rhetoric; to the third politics; and to the fourth, the perfection of their style in writing and composition. This fact throws light both on the character and design of his philosophy. Striving to direct the attention of men to the duties of social and political life, he taught the observance of the three fundamental laws of the relation between sovereign and subject, father and son, husband and wife; and the five capital virtues, humanity, uprightness, propriety, wisdom, and sincerity. It was unquestionably well suited to the mind of the Japanese during the feudal age.

Besides these three religions which alone affect the bulk of the people towards Christianity and Christians, there was another form of teaching which commonly was called the Budoo, a kind of military science of the feudal age in Japan. The Japanese soldiers—or Samurai, were compelled to study this science from their youth, and even in later days the common people were trying to study it. This science consists of the military tasks, which were exercises with horse, bow, musket, sword and spear. It may be from this science that our national characteristic so-called, Yomato dama-shii, has sprung up. This term is applied to the patriotic or loyal spirits among the conservative Japanese of to-day.

Indeed, our attitude towards Christianity was not simply that of mere objection founded on these religious; prejudices but also an intensely patriotic desire to preserve the integrity of our sacred country was at the bottom of all our ill-feeling towards the foreign religion. We hated Christianity and Christians, because these words were in our minds synonymous with whatever was opposed to the honor and independence of the nation. A marvelous change, however, has been wrought in our feeling and action towards Christianity in the past ten years. Indeed some have since turned earnest believers who were once strong opposers of Christianity, while the rest of the people no longer entertain sentiments of deadly hatred towards it. They willingly admit that the introduction of that religion into our country is highly beneficial, and it is scarcely too much to say that the whole nation is ready to welcome Christianity.

The Confucian philosophy, which had for more than two centuries sustained the morality of the nation, could no longer keep such advanced minds within the compass of its doctrine.

The reaction was set in; the anti-Chinese tendency soon became predominant, and the Confucian philosophy is no longer anxiously desired and appreciated. But you must not think from my expression above that the Confucian philosophy is altogether worthless and unsound. On the contrary, its doctrine with a few exceptions is admissible and practicable. Just here was the transient time of Japanese morality, and as an inevitable result, a class of would-be civilized people has sprung up whose sayings and conduct are inconsistent. This may be often seen among officials who by their profligate conduct set a very bad example to the public who have been comparatively faithful to the old moral code. It is to be regretted that we have still such impure and shameful examples among our distinguished gentlemen at home, and even among our representatives abroad. As a consequence, the sober portion of the nation is rightly alarmed at such an obnoxious condition of affairs, and for some years leading spirits have earnestly endeavored through the press and on platform to impress upon the minds of their country the importance of adopting a system of morality. Strange enough, the government attempted to reinstate the Chinese code of morals in the national educational system, but as a matter of course, the attempt was received by the

public with undisguised dissatisfaction. The nation at large has progressed too far in the path of Western civilization to turn any serious attention to Chinese philosophy or to Buddhism; and at least as far as morality goes, the intelligent classes readily admit that Christianity is the best system known. This is proved by their willingness to bring up their children in the Christian faith. Thus contemporaneously with the removal of the strong national prejudice against Christianity, a tendency has grown in its favor, if not from a conviction of the truth of its divine origin, at least from a belief in its efficiency as a moral system. Not only have obstacles been removed, but also encouragement is given for its introduction. Not only have the gates of the strongholds been thrown open, but also the garrisons within are inviting the entry of the army without. Yet the invading army stands before the front in an exceedingly inactive and timid attitude. It is however, true, that Christians are rapidly increasing in every quarter, but after the lapse of more than twenty years of evangelization the total number of Protestant converts barely amounts to 10,000, and that of Protestants and Catholics combined, to about 50,000—figures which when compared with a population of 37,000,000, and with the vastness of the opportunity opened for the prosecution of the work of evangelization, appears a mere bagatelle.

The causes of this strangely slow progress may be various, and their relative importance may be variously estimated by different persons. But the principal reason is the inability of missionaries to properly appreciate the national genius of the Japanese. We are seldom credited with faculties for abstract metaphysical speculation; but in religious matters, we, or at least the educated classes, are peculiarly rationalistic. Neither Buddhism, nor much less Shintoism, has ever received at our hands such an unquestioning belief as that which men place in Christianity in America and Europe. Our forefathers attended the religious services of Buddhism or Shintooism only as a matter of ceremony. The advanced school of the modern sciences of Europe has accordingly found a very congenial soil in the minds of the Japanese people. The system of national education has been modeled on a purely secular and scientific basis. Children are taught in school that all the wonderful phenomena they observe in nature are produced by the means of inviolable and eternal laws of the Almighty, and that nothing can happen but by the operation of such laws. In middle schools they are taught the same things, and finally in the University and the College, works of Spencer, Huxley, Darwin, Hæckel and other leading thinkers in Europe and America, are read extensively. Thus they arrive at clear and comprehensive views of that order of harmony and unbroken continuity of cause and effect so plainly discernible in the operation of natural laws. It may indeed be asserted with truth, that entirely free from all superstitious notions, either hereditary or acquired, the minds of the rising generation of Japan are being formed purely on a scientific basis. Ignorant of this positive fact—ignorant that in Japan they have to fight not against Buddhism and Shintooism but against the objections raised by modern science, and that these objections have acquired a great force in the minds of the Japanese, who are so exceptionally free from all belief in the supernatural, the propagandists of Christianity have all the time been prosecuting their labors much in the same spirit and according to the same method as though their work lay among a people at a far lower stage of civilization, such for instance as the nations of the South Sea Islands. The results obtained prove the fundamental error of this policy. The converts thus far made have been limited in ninety cases out of every hundred, to people of the lower classes. Very few indeed have been made in the educated classes. In a word, Christianity has not been presented to the Japanese mind in its rationalistic aspects.

I am fully convinced that Christianity in its rigid orthodox form will never obtain any general and firm hold over the mind of my countrymen. Hitherto the missionary societies of Europe and America have followed an erroneous policy in sending out men whose more fitting sphere would have been Africa or some of the South Sea Islands. There are of course

notable exceptions. Missionaries of wide experience and high culture have not been entirely wanting. But there is no gainsaying the fact that the general character of Christian propagandists has been rather low and not quite adapted to the conversion of the educated classes of the people. There is need of men of enlightened and liberal views, well versed in the knowledge of modern sciences, and then let them stay in the capital (Tokio) and endeavor by means of public lectures and through writing, to present the rationalistic side of Christianity, free from all the superfluous creeds, dogmas, and in some cases superstitions that have crept into the minds of the ordinary student of divinity in the West. Two or three years' stay of such men there, would do far more towards Christianizing the country than the work of many dozens of ordinary missionaries combined.

It would be a disgrace to our nationahonor to rely entirely upon the philanl thropic people of America and Europe for the prosecution of evangelical work in our own land. True, at present, the number of native believers being comparatively small, and, further, most of them being poor, it is inevitable that we should look to the people of the West for assistance in the shape of both men and money. But our ultimate aim must be the establishment and maintenance by our own efforts of a church of Christ based on the simple truths of the Bible, inbued with the unsophisticated faith of the Christians, free from the dogmas that have accumulated in the theological literature of the West, and untainted with the unwholesome spirit of sectarian jealousies and contentions of which the past history of Christianity contains so many instances in America and Europe.

Japan may be a nation eminently fitted for the formation of such a church. There are more than 37,000,000 people, whose history has been entirely distinct from that of the Western nations, who have no sympathies with the sectarian strifes and animesities that so disfigure the history of European people, and who, at least the educated classes, are peculiarly rationalistic in matters of religion. To these people the truths of modern science have been and are being brought in their most advanced form. Guided by the light of those scientific truths, it will be possible, if only we work in the right direction, to erect among us a noble temple of the Christian God, unpolluted by the narrow, selfish and ungodly passions of mutual jealously, and undisgraced by human ignorance and bigotry.

What is really necessary now-a-days, is that we have competent men who can teach not only what Christ taught but what he would teach if he lived at the present day, and who can lay and solve the current social and political problems to their hearers.

S. MATSUMOTO.

FORCE AND GOD.

The scholar mused upon the forms that change
Yet onward move in ever-widening range.
"Eternal mid the transient, force alone,"
He said, "of all survives; so dark, unknown,
Here is the God Science reveals to man,
Further than this why should we seek to scan?"

Aided by art, the glories of the sky
In unveiled splendor burst upon the eye;
Beyond our sight the universe extends;
Infinity the mind scarce comprehends;
While worlds harmonious move in breathless awe,
We whisper, "God is here, and God is Law."

With passing years man's larger view expands;
He owns the tie that binds all times, all lands.
Unconsciously we work for common ends,
The stream knows not whereto the river tends.
Towards righteousness the world is moving still,
Since onward swept by the Eternal Will.

Infinite worlds are hid from human sight,
Infinite ages lost in time's dark night.
Yet everywhere God's love and care displayed,
Why should we tremble, by such power dismayed?
Is there one human life to Him unknown?
He were not God, could He forget his own.

Thus feebly, Lord, we strive to lisp Thy name,
Too weak our thought more fitting speech to frame.
Thy works reveal Thy attributes divine,

Thy wisdom and Thy power reflected shine,
While through our lives Thy love directly flows,
And conscious soul Thy presence feels and knows.

CHARLOTTE C. ELIOT.

ONE UPWARD LOOK EACH DAY.

[SELECTED FROM BEECHER'S "LIFE THOUGHTS."]

SUNDAY.

The sun does not shine for a few trees and flowers, but for the wide world's joy. The lonely pine on the mountain top waves its sombre boughs and cries: "Thou art my sun." And the little meadow violet lifts its cup of blue, and whispers with its perfumed breath: "Thou art my sun." And the grain in a thousand fields rustles in the wind, and makes answer: "Thou art my sun."

So God sits, effulgent, in Heaven, not for a favored few, but for the universe of life; and there is no creature so poor or so low, that he may not look up with child-like confidence and say: "My Father! thou art mine."

MONDAY.

O, impatient ones! Did the leaves say nothing to you as they murmured, when you came hither to-day? They were not created this spring, but months before; and the summer now here will fashion others for another year. At the bottom of every leaf stem is a cradle, and in it is an infant germ; and the winds will rock it, and the birds will sing to it all summer long, and next season it will unfold. So God is working for you, and carrying forward to the perfect development all the processes of your lives.

TUESDAY.

Raphael did well, and Phidias did well; but it is not the painter or sculptor who is making himself most nobly immortal. It is he who is making true impressions upon the mind of man: frescoes for eternity, that will not shine out till the light of Heaven reveals them; sculptures, not wrought in outward things, but in the inward nature and character of the soul.

WEDNESDAY.

Happy is the man who has that in his soul which acts upon the dejected as April airs upon violet roots. Gifts from the hand are silver and gold, but the heart gives that which neither the silver nor the gold can buy. To be full of goodness, full of cheerfulness, full of sympathy, full of helpful hope, causes a man to carry blessings of which he is himself as unconscious as a lamp is of its own shining. Such an one moves on human life as stars move on dark seas to bewildered mariners; as the sun moves, bringing all the seasons with him from the south.

THURSDAY.

God will accept your first attempt, not as a perfect work, but as a beginning. The beginning is the promise of the end. The seed always whispers "oak," though it is going into the ground, acorn. I am sure that the first little blades of wheat are just as pleasant to the farmer's eyes, as the whole field, waving with grain.

FRIDAY.

See to it that each hour's feelings, and thoughts, and actions are pure and true; then will your life be such. The mightiest maze of magnificent harmonies that ever a Beethoven gave to the world, is but single notes, and all its complicated and interlacing strains are resolvable into individualities. The wide pasture is but separate spears of grass; the sheeted bloom of the prairies but isolated flowers.

SATURDAY.

Do not be troubled because you have not great virtues. God made a million spears of grass where he made one tree. The earth is fringed and carpeted, not with forests, but with grasses. Only have enough of little virtues and common fidelities, and you need not mourn because you are neither a hero nor a saint.

A SON'S ADVICE TO HIS FATHER.

VIII. CONCERNING BREVITY IN SUMMER.

I don't think, my dear father, that very hot weather is the best time for giving advice, and, therefore, I shall not trouble you with any very long communication, writing, as I have to do, with the thermometer at 93° in my little office. But *some* communication I must send you, even in respect to the hot weather itself, for, though I hope it may be long before

we have such a tropical Sunday again, as the last was, yet it suggested to me several things which may be helpful to you.

I think if I hadn't been your son I should have stayed at home last Sunday! It was one of those still, hot days when there is no evading the heat. Through the open window near my pew I could see the horses standing lazily in the long row of sheds beneath the old church yard elms, and here and there, behind the family carryall, the family dog lying panting on the grass, looking as if he was wondering how long it would be before the sermon was over and all moving on again. Even the birds were silent, and a deep, still quietness seemed to lie upon all things. Inside the church, being human creatures, it was hard for us to be as patient as horses and dogs. We know more about it. Happy quadrupeds that have no thermometers! So an air of conscious listlessness seemed to brood over the congregation. Fans were in greater demand than hymn books. Old Col. Butters didn't make even his usual pretense of keeping awake, but sat back in his corner and slept the sleep of the just, and his daughter, who usually devotes herself to keeping him in a state of at least intermittent attention, seemed to have made up her mind that it would be hopeless—even if not cruel. Even you, father, energetic as you are, and sturdily as you denounce all yielding to such natural weaknesses or allowing the spirit of religion to be affected by anything so merely external as temperature—even *you* seemed hardly so fresh as usual, and I could not help hoping that you would make the service go a little brisker than common. But no! Everything must go on just the same,—even to the reading through of the hymns. Why, father, when you started in to read all the five verses of "Nearer my God to Thee," I couldn't help saying, "Now, he will surely spare us a minute or two." And every soul in the church knows that hymn almost by heart, so that surely it would have been enough to let us sing it, without having it read first and then sung in addition. But you went through it, as though the world depended upon it. And so with everything. You had looked out your lessons days beforehand, and they had to be read just so. And your sermon was your regulation half hour; and the consequence was that we were all wearied when we might have been refreshed. And yet you are certainly not a weary minister, only it never seemed to have occurred to you that a specially hot day might be provided for by a specially bright, quick service.

I don't want anything left out. I do not think we have too much variety in our services. I am not one of those who want to be perpetually up and down to meet the changes of a liturgy. I like our plain, old-fashioned service, with an opening invocation, and a few hymns and one or two readings from the Bible, and a longer prayer later on in the service, when we have got—at least we should have got by that time—into some fuller frame of adoration. But one reason why I like that kind of service is because of its elasticity and adaptability. And it occurred to me how much you might have enhanced it by shortening almost every part a little. If I were you, on such a hot, tiring Sunday, I would make that opening invocation a mere collect; I would choose short, specially bright hymns and omit the reading of them; I would take some terse, striking passage for the Bible lesson, and even in the sermon itself—though I shrink from hurting you by the suggestion—I would cut out five minutes (say, the introduction)—even though as you wrote it there seemed nothing that could be spared. Then, I think, at the close people would go away feeling how helpful the service had been. But I must follow my own advice and "talk short," or you will begin to doubt whether I really *am*

Your affectionate "—Co."

BEFORE SUNRISE.

Lift up, ye doors of darkness! Lift up, ye cloudy gates!
The sun in all his splendor your opening awaits!
He cometh as a victor, his garments glowing red,
His burnished armor flashing, a crown upon his head.

He cometh as a bridegroom in marriage robes arrayed;
The night-beasts flee before him, and shrink away afraid;

He gazeth full on all things, he searcheth every place,
And none dare meet the glory that shineth in his face.

He cometh as an athlete, rejoicing in his strength,
Between the ends of heaven he measureth the length;
And none may overtake him, none share with him the race,
Triumphantly he goeth to his appointed place.

Lift up, ye doors of darkness! Lift up, ye cloudy gates!
The sun in all his splendor your opening awaits!
Ye skies and mists and vapors, your banners be unfurled,
Behold, your king is coming, the light of all the world!

L. A. BRADBURY.

THE REFORMER.

Before the monstrous wrong he sets him down—
One man against a stone-walled city of sin.
For centuries those walls have been a-building;
Smooth porphyry, they slope and coldly glass
The flying storm and wheeling sun. No chink,
No crevice lets the thinnest arrow in.
He fights alone, and from the cloudy ramparts
A thousand evil faces gibe and jeer him.
Let him lie down and die: what is the right,
And where is justice, in a world like this?

But by and by, earth shakes herself, impatient;
And down, in one great roar of ruin, crash
Watch-tower and citadel and battlements.
When the red dust has cleared, the lonely soldier
Stands with strange thoughts beneath the friendly stars.

—*E. R. Sill, in the July Century.*

THE CHURCH AND MODERN SOCIETY.

II.—RELIGION'S NEED OF THE CHURCH.

A preceding article has been devoted to the consideration of man's need of religion. We come now to religion's need of that union of men in its services and worship, which we call the church.

"If there were but two men in the world" it has been well said, "and one of them was here, and the other was eight thousand miles away from him, measuring straight through the earth, and each of these men knew that the other had religion in his heart, why, they would travel night and day, seeking each other and would set up altars and memorial stones to indicate where they had been, and if they ever came together they would constitute a church."

Nature everywhere is ruled by attractive forces. Even dull matter has its loves. Atoms associate with atoms to form societies, families in the compound, tribes in the crystal, nations in veins and strata. This social law is especially forceful in man. He desires the sympathy and help of his fellows, to weep with him when he weeps, to rejoice with him when he rejoices. Whenever men feel deeply they instinctively rush forth to find each other and to read their own heart's throbbings in another's eyes. And when the ice-film of indifference or weariness forms over a heart, it is in the warmth of congregated feeling that it is dissipated. Put a hundred lighted coals each in a separate spot on a pavement, and how soon will they be cold as so many stones? Gather them together in one heap on the hearth, and how does each keep the other burning? So is it with souls. Here is one great secret of the success of modern civilization, —the use, that is, which it has made of organization. Men do not stand alone, as of old, but are united into compact bodies. Every man is made an active part of a great total and given his special work to do. When any new want appears, forthwith a society is formed to meet it. In the old story "Open barley" "Open wheat" might be cried all day, and the thieves' door would not budge an inch; but when "Open Sesame" was uttered, the door flew wide. So to-day when individuals protest, the banded robbers, cruelty and corruption, vice and intemperance, yield not the least, but when "Constitution and by-laws" of "Reform Clubs" and "Law and Order Leagues" are announced, they know that their strongholds will soon be invaded. Union is strength. It is so religiously as well as politically or socially. Individual independent Christians are, to the same number of Christians united, as a mob to a well-disciplined army, or as

severed boughs or scattered sticks to the one tree in which they once were a living whole. Of joy, of fame, of peace, of salvation, of every excellent thing, that which the poet has sung so well of love, is likewise true,—"that we must share, if we would have that blessing from above." When religion is pursued in individual solitariness, remote from humanity and in indifference to the interests of our fellow man, it becomes an infinite selfishness. But when pursued in common, in mutual helpfulness, each one aiming not so much to get good as to do good,—then it is transfigured and shines with light from above. The hills of the Lord are to be scaled, like the Alps, not by solitary mountaineers, but only by bands of fellow climbers, stoutly *tied* together, and thus capable of holding from death any man who chances to stumble.

Thus, I say, do we need the church. For thousands of years has humanity experienced its necessity and its help. Has the nineteenth century anything to give us that may advantageously take its place?

This question I shall attempt to answer in my next.

JAMES T. BIXBY.

ROBERT COLLYER IN CHICAGO.

A month ago the great-brained, great-hearted man, who should never have left Chicago, went back there for a few days' visit. This is the way the *Religio-Philosophical Journal* tells the story of it:

A whilom Yorkshire blacksmith with brain and brawn enough for a dozen of the ordinary sort of smithies, a big smooth face full of sweetness and light, white hair and silvery voice, came to town one day last week. He worked here once, but not in the smithing line. He had declined pounding iron into cunning shapes, and taken to persuading men to mold themselves for higher and better uses here and hereafter. Baptized in an Episcopal church, nurtured by a Baptist mother and just out of the Methodist pulpit, Robert Collyer could not be said to have the color of either sect tinting his mental furniture. He didn't know much about the science of theology. He knew there was a world full of struggling souls needing kindly sympathy and assistance. For more than a score of years he worked, building himself into the hearts of the people and becoming a seemingly essential institution of the city. But one day he thought his work done here; against the protests and in spite of the tears of those who had grown to love him and to feel he belonged to them, he sorrowfully went away to New York. The other day he came back on a visit. It were worth a life-time of devotion to duty to be able to justly deserve and to receive the welcome he got from his old parishoners and friends. Nobody thought of him as a Unitarian preacher, the only feeling was that a great warm-hearted man who had once been one of us and whom no time nor space could separate from our interest, was once more among us with all his old, homely, genial ways. A dinner by the Channing Club, a Sunday ovation at his old church and a reception in the church parlors on the following evening, gave opportunity for him to see how closely he was still bound by the heart-strings of Chicago people.

ILLUSTRATIONS OF UNITARIANISM.

A UNITARIAN CONFESSION OF FAITH.

The white light of the truth divine
Is broken into many a ray.
"Lo, here!" "Lo, there!" the churches say;
And brothers prate of "mine" and "thine."
Yet in God's sight it well may be
That all in one may interweave.
Lord, that each ray leads back to thee
I do believe.

I do not know what heaven may be.
A city walled with carven gem?
A "glorious company of them
That praise God's name" eternally?
But that his heaven somewhere doth hold
Full comfort for all hearts that grieve,
And love that close all life doth fold,
I do believe.

I know not well what death may be.
That it is not the end I know.
What farther marvel life can show
Some day I shall fare forth to see
Beyond this little round of earth,—
With freer vision to perceive
Death's but another name for birth,
I do believe.

What God may be I do not know,
His face from me he hides away.
No Sinai cloud for us to-day
His living Presence makes to glow.
But that the Everlasting Arms
Outside their shelter will not leave
One frail, least thing a prey to harms,
I do believe.

Thou *art*, O God, I reck not where.
What matters it where thou may'st be?
My soul each hour may reach to thee
Along the electric chain of prayer.
Thou who dost know thy creature's want
No earnest cry unheard wilt leave,

Nor any rash petition grant,
I do believe.

Widen my vision to behold
Thy purpose in all pain and wrong:
Thy time of waiting seemeth long,
My heart in thy great patience fold.
Thou who hast led dost lead me now
Through every hour of joy or grief.
Hear, Lord! I *do* believe! "Help thou
Mine unbelief!"

—*Alice Williams Brotherton.*

A BEAUTIFUL WORD FROM DR. HOLMES.

In Dr. O. W. Holmes's notes of his late visit to England, in the July *Atlantic*, there is a very touching strain of feeling which brings to us a more direct expression of religious experience than he often affords.

"One incident of our excursion to Stonehenge had a significance for me which renders it memorable in my personal experience. As we drove over the barren plain, one of the party suddenly exclaimed, "Look! Look! See the lark rising!" I looked up with the rest. There was the bright blue sky, but not a speck upon it which my eyes could distinguish. Again, one called out, "Hark! Hark! Hear him singing!" I listened, but not a sound reached my ear. Was it strange that I felt a momentary pang? Those that look out at the windows are darkened, and all the daughters of music are brought low. Was I never to see or hear the soaring songster at heaven's gate—unless—unless—if our mild humanized theology promises truly, I may perhaps hereafter listen to him singing far down beneath me? For in whatever world I may find myself, I hope I shall always love our poor little spheroid, so long my home, which some kind angel may point out to me as a gilded globule swimming in the sunlight far away. After walking the streets of pure gold in the New Jerusalem, might one not like a short vacation, to visit the well-remembered green fields and flowery meadows? I had a very sweet emotion of self-pity, which took the sting out of my painful discovery that the orchestra of my pleasing life-entertainment was unstringing its instruments, and its lights were being extinguished,—that the show was almost over. All this I kept to myself, of course, except so far as I whispered it to the unseen presence which we all feel is in sympathy with us, and which, as it seemed to my fancy, was looking into my eyes, and through them into my soul, with the tender, tearful smile of a mother who for the first time gently presses back the longing lips of her as yet unweaned infant."

Thanks, venerated friend, for not entirely keeping this to yourself, but letting us all share this deep, tender mood. So sweetly and happily may old age come to all of us!

LAY LEADERS.

March 11th Miss Amelia Murdoch began a two months' engagement in Rock Rapids, Iowa, as Leader of Sunday Schools, Study Classes, Ladies' Circle, the Social Section, etc. As her work was one of our first experiments with Lay Leaders it has been watched with much interest. The results are most encouraging. Her work has been fruitful of good. Her first step was to organize a Sunday School.

Some of the friends there feared that the work could not succeed. Miss Murdoch believed that a good cause, if pushed forward by good methods, would win. She called on all parents interested in Unitarian work, made their acquaintance, and obtained promises of coöperation. Then she made the acquaintance of the children, and sought to interest them. The Saturday before opening the school she went on the street of that small town, talked with the boys, and asked them to be present next day at her school. In her report she says: "One little fellow of six years of age seemed to be much interested, and said he would run right home and ask his sister if she would bring him. We saw no more of him that morning, but the next day we heard that he had canvassed the town, going from house to house, asking if they had any children, and, if so, if they would let them come to the new Sunday School. It was an amusing fact that, in his canvass, he did not even omit the house of the Methodist minister."

At the opening of the school there were fifty-one in attendance. Miss Murdoch was able to organize an infant class, two boys' classes, a girls' class, two classes for young people, and a class for adults. Some of these first students fell off, but others came in, and at the close of her work the school had sixty members.

After a short time the ladies were invited to meet. Conversation, readings, talks about current events, and about novels, poems, reforms, etc., soon interested them. And soon the needs of some poor people in the town set their skillful fingers at work; in the work they found a common sympathy, and before they were aware of it found their Circle had become attractive and helpful.

Pretty soon the little girls were organized into a Circle for study, and work, and to help others. They have a President and other officers, but are under the supervision of the Ladies' Circle. The little girls are reading Miss Alcott's "Little

Women," and, the report says, "enjoy it very much, as none of them had had an opportunity of reading any of Miss Alcott's works until we put them into our Sunday School library." The little girls were trained to give a "Mother Goose" entertainment, and cleared enough money to buy a nice addition to their Sunday School library. For the beginning of this library, and for lesson books to open the school, Rock Rapids is greatly indebted to the generosity of the ladies of the Unitarian church of Lowell, Mass. And it is indebted to the Iowa Unitarian Association and to the Women's Auxiliary Conference, Boston, for the funds to pay Miss Murdoch for her valuable work. O. C.

A YEAR WITH THE SPRING GARDEN (PHILADELPHIA) UNITY CLUB.

The course of entertainments of the year past was so successful that a brief notice may help other clubs in arranging a programme for the coming winter. Our meetings are held fortnightly—on Tuesday evening—opened and closed with music by some of the members. The attendance has been excellent, at many of the entertainments "standing room only."

Our course was inaugurated by two bright talks from our pastor, Mr. Ames, on "Paris" and "London," in which we were treated to the observations made on his late trip, and given many new things to think of, about the two greatest cities of the world. Following these in November we had our first "Social," where many new members were added to the Club and a good time generally was had.

Our next evening was devoted to a "Mozart Musicale," when a quintette of professionals played and sang a varied selection of Mozart's music. Miss Ames read an excellent essay on "The life and time of Mozart." An admission of 50 cents was charged to defray expenses of the evening and to put a little money in the Club's treasury.

"A Tour through Northern Italy," by H. C. Geiger, followed on December 8th, when, with illustrated views, we had a peep at Como, Milan, Venice and Florence. At our next a very pleasant description of "Life in Vienna" was given by Prof. Otto Heller, who told just those things not found in books of travel. An interesting feature of this evening was the "Quiz," which followed the talk, when we asked further information on points not referred to by the lecturer, and which was found to be an excellent plan.

The opening entertainment of the year on Jan. 11, 1887, was a complimentary one tendered us by the Germantown Society,—who gave us "An Old Folks' Concert,"—one of the most brilliant evenings of the course. The Club followed on January 25 with a play, "A Scrap of Paper," produced in such capital style, that it had to be repeated in order to afford all who wished a chance to see it. We returned the courtesy of our Germantown friends by playing the same drama before them to a crowded and kindly house.

The first meeting in February was given up to the annual business of the Club and to the hearing a talk from Mr. Ames on "Clubs and Club Work." Our "Midwinter Social," on February 22, was a very enjoyable affair, largely attended.

Brilliant piano and correct music kept every body moving. Amateur charades and declamations by members gave variety. This was called a "Promenade Social"—the idea being to avoid "cliques" and mix the people up and promote a more general sociability. It was called the best social we have ever had.

On March 8 we had an original and unique treat in a lecture by Mr. H. K. Day, of Germantown, assisted by his brother, R. H. Day, on "The Monumental Brasses of England," illustrated by many full size rubbings, (impressions) taken by these gentlemen many years before in England. It is doubtful if any one in America, but these gentlemen, has the material to give such a lecture. Prof. Lesley, state geologist, followed, March 22, with a graphic description of the "Earliest Rocks in Pennsylvania."

On April 5, Miss Ames gave us an inside view of Wellesley College, telling us some of the pranks of the ladies, but dwelling more on the high aims and noble qualities of both teachers and pupils. Numerous photographs shown, and college songs sung by our choir, made up a very pleasant evening.

At our meeting April 19, Mr. Geiger took us over an extended tour in Switzerland, aided by large steriopticon views, and gave us some interesting reminiscences of days passed in the land of eternal snows. Mr. Ames, at the succeeding meeting, May 3, gave us a concise but admirable lecture on the "Swiss and their Laws," putting this little nation so plainly before us as to give the blush to America on some of its vaunted points. The remainder of the evening was devoted to the forming of by-laws and general business.

Our closing social, on May 17, was a great success. On our little stage we gave in costume a number of the comic character studies from London "Punch," varied by the repetition of the "Flower Chorus," given before the Sunday School last Easter. Refreshmeuts were passed around by aids in costume.

The Club, finding itself in debt, announced a Dramatic Soiree for May 31. Our Germantown friends again came forward and gave a play in German, "Eigensinn" (obstinacy), followed by one in Eng-

lish by members of Unity Club, "Which is Which." Both plays were given with spirit before a large audience with gratifying financial result. The Club has now retired until next October, but has already taken steps looking to an active participation in the church fair next December. Our expenses for printing, music and refreshments, which were quite considerable, were met by the admission charges of three entertainments, and also by the voluntary contributions of many friends in the church. There has been quite an increase in the sociability of the members, and an evident desire among all to take some active part in the Club's work. The interchange of courtesies with the Germantown Society has also been the means of making the two societies better acquainted. **

PHILADELPHIA, July, 1887.

MR. WEST'S NEW BOOK.*

In Mr. West's "Uplifts of Heart and Will" we have a little volume of earnest, reverent thought and feeling. The author, who is minister of the Unitarian church in Geneva, Ill., does not believe in a conscious personal intelligence above man, and hence, of course, does not think it rational to utter prayers to such a being. But he is a thoughtful, sincere man, who believes in cultivating the spirit of reflection and aspiration. In the place of the usual prayer, therefore, in the Sunday service, it has been his practice to utter a brief, devout meditation or aspiration, addressed not to God but "to loving, aspiring men and women." These utterances, thirty-seven in number, together with a few short poems of like uplooking spirit, are brought together in this little volume. We are glad the book is printed, and for several reasons. It shows how much of devoutness may exist in one who believes man to be the highest intelligence and goodness in the universe—one whose thought of God is that of an impersonal power, which has now, in the evolutionary progress of things, risen as high as man, and "is still rising." We think there is a class of persons who, having given up belief in God as anything more than cosmic force, may yet be taught by this book that they need not become iconoclasts, need not cease to feel awe and wonder and aspiration, need not cease to be in some true sense devout. But the idea which seems to be entertained by Mr. West, that his view of the universe and of "the God" are unusually intelligent, and that the meditations and aspirations of this book are an advance upon sincere, thoughtful, loving prayer addressed to God as an Infinite Intelligence, Righteousness and Love above us all, and very truly "our Father" we do not for a moment believe. Mr. West's gropings amid the shadows are brave; he tries to see all the light he can and to rejoice in it. But his efforts to be hopeful and strong with no prospect before himself, or his dear ones, or his congregation or any who are to come after him, beyond a grave, and with no love or justice in the universe higher than he sees in himself or his frail fellow man, is to say the least pathetic.

Inability to believe in a Heavenly Father or in an immortal life is no sin, as inability to distinguish harmonies of sound is no sin. But the latter seems hardly more disqualifying to one who would be an instructor in music, than the former to one who would be a minister of religion.

With the views which Mr. West holds, we wonder that he wishes to be a minister, or can feel that he has a real Gospel to preach. We take it that the desire of his congregation to retain him year after year, while thus lacking some of the most vital faiths of religion, must mean that his other qualities are felt to be so excellent and genuine as in some measure at least to compensate for his lack in the important direction named.

*"Uplifts of Heart and Will. A Series of Religious Meditations or Aspirations, addressed to Earnest Men and Women." By James H. West. Chicago: Charles H. Kerr & Co., pp. 65, price 50 cents.

OUR GOSPEL WANTED IN DAKOTA.

The following, from a subscriber in Grafton, Dakota, is a sample of many letters which we receive, from all parts of the country, urging the great need for our gospel and the establishment of Unitarian churches.

"When can we expect the Unitarian movement to reach us here in this far Northwest? We have here in this thriving young city of Grafton, with it 2,300 population, seven different churches. But only two business men on our whole Main street belong to any of them, and I know the thing that keeps them from joining is the old offensive doctrines and empty ceremonies still held to in them all. With all our seven churches, each working away by itself on its pet schemes, 18 saloons are flourishing among us. Where shall relief come from? Must it not come from a liberal religious church? As churches seem to thrive as well here in this Northwest as anywhere, why not look upon this as a favorable field for a Unitarian society? I am sure the sentiment is fully ripe for such a movement. Yours for a purer, higher form of Christianity."

A correspondent in Rapids City (Black Hills), Dakota, writes: "I wish we could have a Unitarian church here. We have a Congregational, a Presbyterian, a Catholic, a Methodist and an Episcopal church, and enough Unitarians to make quite a respectable society. I went recently to

hear the Congregationalist minister. He pitched into the Romanists, then hit Emerson a blow, then declared that O. B. Frothingham said in Tremont Temple that he (Frothingham) was as good a man as Jesus Christ. Then he attacked all Unitarians, declaring that there was more hope for the man that frequented the vile dens of Rapid street than for the man that tried to get to heaven by living a good moral life. Before the close of the sermon he undertook to shed tears for the poor souls that tried to get to heaven by living good moral lives. * * * I very much wish a Unitarian minister could be got to come here. We could pay about $1,000 a year, and after a year or two I think we could pay more. He could build up a large society if he was the right man. * * * I have been in Rapids City now ten years, and the place has grown from nothing to a population of 5,000."

SALT LAKE CITY RIPE FOR A UNITARIAN CHURCH.

A young man who graduated two years ago from the University of Michigan writes us:

"Ever since my return from Ann Arbor I have been pressing Unitarian views upon the people here, and with most encouraging results. It is to be hoped that we may have a Unitarian church in this city before long. Why not? I don't believe there is a better field for one anywhere. All the other religious denominations have churches here, and they are fairly well attended. And yet the bulk of the intelligence of Salt Lake City attends church nowhere. Why? Because they cannot accept orthodoxy. A large part of our young men and women who go East to school, attend Liberal churches if they can. One or two of our most esteemed Salt Lake boys are now members of Mr. Savage's church in Boston. Three or four of us attended your church in Ann Arbor while at college. The younger generation of Mormons are growing up liberal, a large proportion of them. Indeed even the Mormon preachers here are accused by the orthodox Protestants of preaching Universalism. Strange as it may seem to you, any man who has been a Mormon or come under Mormon influence is forever after spoiled for joining an orthodox church.

"The Mormon question here seems now to be fast approaching a settlement, not so much at the hands of Congress, however, as through the influence of outside immigration and contact with the thought and progress of the age. Railroads from all directions are building this way, and people from all parts of the Union are settling here.

"A Unitarian church is now our great need. I am sure a strong one can be built up if it can have the right man to organize and lead it. Do what you can for us."

ENGLISH AND FOREIGN NOTES.

It is estimated that by the recent floods in Hungary more than 1,300 peasants and farmers are totally ruined.

Still closer home to us comes the news of the terrible fire by which the little Unitarian town of Toroczko has been almost wiped out. Toroczko is the place Professor Kovàcs told us of, where the people have been used to gather in the great Unitarian church every day at sunrise for a few minutes' service before going to their daily labor. If any of our readers would like to help them we shall gladly take charge of and transmit any subscription that may be sent to us.

It is stated in *The Christian Life* that Mr. Herbert Spencer's state of health is causing great anxiety. He is still, as he has now been for a year past, living at Brighton; but he is scarcely able to see any visitors save intimate friends, the least unusual excitement or exertion being attended with an aggravation of all untoward symptoms, and among these sleeplessness. He is still, however, working, though but for a comparatively short time daily, being engaged on his autobiography. He is now about sixty-seven or sixty-eight years of age.

The Society of Friends in Great Britain numbers 15,453, being an increase of 73 on the membership of last year. There are 725 more women members than men.

A great deal of interest has been excited at Cambridge University, and indeed throughout England, by the fact that a lady student of Girton College, Miss Ramsay, has beaten all the men, and taken the highest classical honors in the recent Tripos examination. Another lady, Miss Hervey, of Newnham College, stands alone in the first division of "Mediæval and Modern Languages." After this the regulation will surely be amended which, allowing them to be examined, does not allow them to receive the degrees of which they are declared worthy!

Those of our readers who made the acquaintance of Rev. Henry Williamson, of Dundee, Scotland, during his recent visit to the States, will sympathize deeply with him in the fact that one of his children died almost as he landed on his returning home; while now our exchanges record the death of another, his daughter Agnes, 8 years old.

The minister of our Second Unitarian church in Glasgow, Rev. W. L. Walker, has just begun a series of Sunday evening open air addresses on Glasgow green. The

subject the first evening was "What have we to do with Religion?" the second: "What do our religious beliefs rest upon?"

The "Jains" of Calcutta have just established a hospital for sick animals. At a meeting of the committee of the institution it was given out that the subscriptions for the scheme have come up to 100,400 rupees. The project is thus nearly an accomplished fact. It is not from motives of humanity that the Jains have undertaken the building of this hospital, but it is a religious act with them.

A recent conflagration in a Chinese village destroyed the ancestral home of the family of Confucius, with all its contents, texts on stone, commentaries, carvings in jade aud alabaster, jars of porcelain; in short, one of most remarkable literary and artistic collections in the world, containing as it did every extant memorial of the great teacher.

One of the pleasant tokens of the nobler religious feeling that has grown up during the past fifty years is found in the fact that the Jubilee Services held all over England, there were a number of places where part of the services in the established church was allotted to dissenting clergymen. It is the more to be regretted that the Bishop of London forbade the incumbent of the Mill Hill church to allow Rev. Radford Thompson (Congregationist) to deliver an address at the Jubilee Service.

We are glad to see that both the British and Foreign Unitarian Association and our own A. U. A. have responded to the recent appeal for a Unitarian Mission to Japan. The B. and F. Association passed a resolution to communicate with the A. U. A., with a view to joint action.

LITERARY NOTES.

All Postoffice Mission workers should supply themselves with the Circular prepared by the National P. O. Mission Committee of the Women's Auxiliary Conference. It will help them much in systematizing their efforts and making them effective.

The August *Atlantic* contains a striking article on "The Growth of Materialism," by George Frederick Parsons. It draws perhaps too dark a picture, but it should be read.

Rev. N. P. Gilman is writing a book upon the just now very much talked of subject of "Profit Sharing."

Seven numbers of "The Disciples' Pulpit," the monthly sermon issue of James Freeman Clarke, have now been published. The price is 50 cents a year. Geo. H. Ellis is the publisher.

The Unitarian Review for July contains articles on "Feudal Society" by Dr. Hedge; "The Voluntary System in the Support of Churches," by Charles F. Dole; "The Earl of Shaftesbury," by John Williams; "The Old Faith and the New," by A. W. Jackson; "Our Western Opportunity" by J. H. Allen.

The Christian Reformer (our English Unitarian Review) for June contains articles as follows: "Phases of Early Christianity: The New Prophesy," by Prof. J. Estlin Carpenter; "New Testament Miracle Plays," by Rev. H. Shaen Solly; "Medical Opinion and Vivisection," by John H. Clark, M. D.; "Thought it not Robbery to be Equal with God," by Prof. G. Vance Smith.

We know of hardly any moral movement of our day more important than the White Cross or Social Purity movement. We call attention to the following Social Purity Leaflets, which every mother and father and teacher, and every other person interested in the moral welfare of society, may well read and circulate:

No. 1, "Legal Protection for Young Girls," by Aaron M. Powell.

No. 2, "The State and Girlhood," by Emily Blackwell, M. D.

No. 3, "Save the Boys," by Rev. J. P. Gledstone.

No. 4, eight pages, "Social Purity, the Latest and Greatest Crusade," by Frances E. Willard.

No. 5, "Sacredness of Motherhood," by Mrs. Elizabeth Powell Bond.

No. 6, "The White Cross," by the Rt. Rev. Henry C. Potter, D. D., Assistant Bishop of New York.

No. 7, eight pages, with portrait, "Mrs. Butler—The New Moral Crusade."

No. 8, "The Double Standard of Morality," by Mrs. Josephine E. Butler.

No. 9, "Clean Lips," by Rev. J. P. Gledstone.

No. 10, "How to Organize the White Cross—Its Objects and Methods," by Rev. B. F. De Costa, D. D.

No. 11, "The Sacredness of Fatherhood," by Rev. A. H. Lewis, D. D.

These Leaflets will be mailed, post paid, to any address, at ten cents a dozen; fifty cents a hundred. No. 4, No. 7, and No. 10, eight pages, twenty cents a dozen, one dollar a hundred.

Address *The Philanthropist*, P. O. Box 2554, New York.

Buchtel College, Akron, Ohio, at its last commencement conferred the degree of D. D. on Rev. F. L. Hosmer, of Cleveland. Yale College has conferred the same degree upon Prof. Francis G. Peabody, of Cambridge, Mass.

Mr. John R. Buchtel, of Akron, Ohio, has recently made another gift of $174,400 to

Buchtel College, the Universalist institution of learning located in that city. The college is largely the creation of the munificence of Mr. Buchtel, who has given to it in all about $424,000.

We have succeeded in supplying ourselves with odd back numbers of the UNITARIAN, so that we can now furnish a few complete sets from the beginning. The UNITARIAN for 1886 will be furnished for 50 cents, the regular subscription price.

Ex-President Andrew D. White concludes in the August *Popular Science Monthly* his account of the astonishing superstitions of the middle ages respecting diabolical influence in the production of storms. Also in the same magazine Mr. Charles S. Ashley has an able article on "Educational Endowments," aiming to show that great endowed institutions have not been efficient as means of intellectual progress.

The Unitarian Sunday-school Society has published a neat pamphlet of "Temperance Services and Hymns" prepared for the use of Temperance societies, churches and Sunday-schools by the Unitarian Church Temperance Society. There are four "Services," entitled; 1, On Honor, or Self Control; 2, For their Sake," or Self-sacrifice; 3, Temperance; 4, The City of God; a Festival Service. They are all good. The hymns are fifty in number, and well chosen. The pamphlet was needed and will help much in the temperance work of our Sunday-schools and churches.

Let our Sunday-schools buy no books for their libraries that are not first rate. Better fewer books for our children to read, and better. Let any school that has a dollar to spend, send to the A. U. A. rooms, Boston, and get a pamphlet entitled "Books for Children,"—a list selected from the annual catalogues of the Ladies Commission on Sunday-school books, 1866–1885.

The British and Foreign Unitarian Association has just published a work by Rev. Henry Ireson, M. A., Secretary of the Association, entitled: "Notes on the Amended English Bible, with Special Reference to Certain Texts in the Revised Version of the Old and New Testament, Bearing upon the Principles of Unitarian Christianity." To all ministers, Sunday-school teachers and others who wish to see exactly how far the late revision of the Bible militates against the doctrines of orthodoxy, this carefully prepared book will be of much service.

Among the best of our books for the young are three written by Frances E. Cooke (published by the English Sunday-school Association) entitled "Story of Dr. Channing," "Story of Theodore Parker," "The Life of Sir Thomas More." The same author has lately given us, through the same Association, another work in the same line. It is entitled "Noble Workers: A Series of Short Biographies." Its nine interesting chapters are devoted to Thomas Chalmers, Mary Ware, Thomas Thrush, Michael Angelo, F. C. Perthes, Catherine Cappe, J. W. Dowson, Joseph Sturge and Wm. Lloyd Garrison. It is a thoroughly good book for children,—interesting and full of noble lessons.

The Golden Justice. By W. H. Bishop. Houghton, Mifflin & Co. We have here politics and the labor question playing a part in the development of a love story. Some of the characters, as Barclay, David Lane and Mrs. Varemberg, are well conceived, the conversations are spirited, and the account of the contested election is very cleverly done. There are some good sketches, as those of Miss Justine De Bow and her uncultivated mother. On the whole this is a readable and agreeable book—a good companion for a railway journey or a summer vacation.

"The Appeal to Life," by Theodore T. Munger. Boston & New York, Houghton Mifflin & Co., pp. 339. Price $1.50. We can give no higher praise to this volume of sermons than to say that it seems to us nearly or quite equal to the same author's preceding volume, "The Freedom of Faith." We must undoubtedly give Mr. Munger a place among the four or five best preachers in this country—best in the intellectual, moral and spiritual quality of his thought and the perfection of his literary style. There is something in him of Phillips Brooks, something of Bushnell, something of Frederick W. Robertson. He is broad, sweet, rational, full of deep insight, clear analysis, noble feeling. He has great reverence for the past, but not less for the present, and boundless hope for the future. His thought is almost wholly Unitarian, Unitarian after the manner of those great preachers of our faith whose thought goes down, down to the eternities—our Channings, Martineaus, Stopford Brookes. In as far as the new movement within the Congregationalist body is voiced by Munger in his two volumes of printed sermons, it is a movement full of the very noblest promise.

Mr. T. S. Baynes in the *Athenæum* reports Carlyle as saying of Comte, that he had "looked into Comte some years ago, and soon found he was one of those creatures that bind the universe up into bundles, and set them all in a row like shocks in a field—one of those fellows who got up in a balloon with a lantern to examine the stars. I had soon done with him."

PUBLICATIONS RECEIVED.

TO PUBLISHERS.—*All books sent to the* UNITARIAN *will be promptly acknowledged under the head of "Publications Received," with statement of publisher's price, if known.*

"Noble Workers: A Series of Short Biographies for Young People." By Frances E. Cooke. London: The Sunday School Association. Price, one shilling and sixpence.

"Sunday Lessons for Infants, at Home and at School." By Aunt Amy. London: Sunday School Association.

"Uplifts of Heart and Will: A Series of Religious Meditations and Aspirations addressed to Earnest Men and Women." By James H. West. Chicago: Chas. H. Kerr & Co. Price, 50 cents.

"The New Birth, with a Chapter on Mind-Cure." By L. P. Mercer. Chicago: Charles H. Kerr & Co. Price, 50 cents.

"The Sailing of King Olaf, and Other Poems." By Alice Brotherton Williams. Chicago: Charles H. Kerr & Co. Price, $1.00.

"Lessons on Luke: A Union Course for the Year 1887-8." By Rev. David Utter. Chicago: Western Unitarian Sunday School Society. Price, 25 cents.

"The Struggle for Religious and Political Liberty." By Theo. C. Spencer. New York: The Truth Seeker Co.

"The House of the Musician." By Virginia O. Johnson. Boston: Ticknor & Co. Price, 50 cents.

"The Journal of Social Science." XXII. The Saratoga Papers of 1886. New York: G. P. Putnam's Sons.

THE LOAN FUND.

In the report given to the last National Conference by the Secretary of the Church Building Loan Fund, it was stated that the Trustees could undoubtedly use to advantage $15,000 annually, above the income of the fund itself. This may have seemed to some an extravagant statement, but the experience of the present season shows it to have been a too modest estimate of the need which the Fund has been established to meet. Since the first of May last, we have definitely voted three loans amounting to $5,000. Three other loans to the amount of $4,500 will be voted probably very soon; and this is as far as our present means will carry us. But beside these loans we have applications for $6,250; and still beyond these applications there are no less than five new societies which tell us that they are only waiting assurance of our help, to push forward their building projects to immediate conclusion. These five applications, when they come to us, cannot amount to less than $5,000, and are very certain to exceed that sum. Anyone who takes the trouble to add together these several amounts, will find that they make a total of $20,750. These figures measure this year's demand upon the fund, when that demand has been reduced to its lowest terms; for in the loans thus far made we have compelled applicants to take less than they asked,—indeed the very least that would enable them to build, in order to make our money go as far as possible.

Six new societies which might be established this Autumn in homes of their own, and rescued from the perils that attend their existence in a hall, will be compelled to linger on in that uncertain stage of their career unless our churches give us the means of extending to them a helping hand. One of these six is at this moment adrift and without a place in which to hold its meetings.

The Fund thus far has proved to be a complete success. Every re-payment has been punctually made according to the terms of the loans granted, and the trustees anticipate no trouble whatever in the collection of these loans. We extend to all contributers our confident assurance that their gifts will not only do good now, but will return to our Treasury year by year to perform, over and over again, the same service to our cause. The belief with which we started, that the existance of this fund would stimulate the growth of new churches, has been more than justified, and it is very certain that demands upon the fund will increase as fast as it is likely to be enlarged.

This in brief is the case which we submit to all who are interested in the spread of Unitarian Christianity. Some of our churches have their largest congregations at this season of the year. Will they not give us an immediate contribution? And will not the ministers and congregations now enjoying a vacation pass the contribution-box for us the very first thing on their return home? We are persuaded that no tearful appeal needs to be made, and that every church to which a simple statement of the facts is presented will gladly give its share of the $10,000 for which the Loan Fund asks.

For the Trustees,
BROOKE HERFORD,
GRINDALL REYNOLDS, } Com.
HOWARD N. BROWN.

NEWS FROM THE FIELD.

[*We wish to represent every Unitarian church in the country in these columns, and will if our friends will help us.*

Ministers, Sunday-school superintendents and teachers, and church workers everywhere, please send us word—brief, concise—of the important things you do.

Don't wait for an accumulation of items, but as soon as one of interest occurs, send immediately on a postal card.—EDS. UNITARIAN.]

Under the name of "Agnes Chute" a series of articles on "Unitarianism" has recently appeared in "The Religio-Philosophical Journal," of Chicago. The articles throughout have been marked by an extraordinary ignorance of the situation,

or else by a willful perversion of the facts. They are replete with sneers against Christian Unitarianism, and with malicious and slanderous personal attacks. The articles deserved no notice from those whom they attack; but it certainly would have been wise for the leaders of the Ethical party to have disclaimed any sympathy with them. Inasmuch as a writer in the same paper for July signing himself "Fair Play," suggests that the "Agnes Chute" articles have been written by a Christian Unitarian for the purpose of creating sympathy for his party and its friends, it is only right to say that the strongest evidence points to Rev. Charles Ellis, of Mount Pleasant and East Saginaw, Mich., as the author. We are happy to say that Mr. Ellis has not been a friend and teacher of Christian Unitarianism. O. C.

The next meeting of the Ministers' Institute will be held at Princeton, Mass., September 27, 28 and 29. Papers will be read by Profs. J. H. Thayer, C. C. Everett and D. G. Lyon, by Rev. Messrs. J. H. Allen, T. R. Slicer, C. F. Dole, E. H. Hall, and possibly by Dr. F. H. Hedge. The sermon will be preached by Rev. Francis Tiffany.

Before this reaches our readers the Unitarian Grove Meeting at Wiers, N. H., will be over. It began on Tuesday, July 26th, with a Unity Club Bureau Day, and ended on Monday, July 31st, with an excursion to Mt. Washington. On Sunday the 30th sermons were announced by Rev. M. J. Savage and Rev. Brooke Herford and a Conference Meeting to be led by Rev. Geo. M. Bodge. The whole programme was an attractive one. We trust the meeting more than fulfilled the fine promise.

The National Bureau of Unity Clubs had a "Unity Club Day" at the Wier's Grove Meeting, just closed, and have arranged for another at the Lakeside (Chautauqua) School of the New Theology, Aug. 10th. The Bureau has issued a circular, stating to some extent its hopes and plans, and aiming to open communication with the various clubs of the country. The circular may be obtained from the Eastern Secretary, Rev. A. J. Rich, Fall River, Mass., or Miss E. E. Gordon, Sioux City, Iowa.

The Lakeside School of the New Theology will hold its second annual session at Bemus Point, Chautauqua Lake, Aug. 5–21. The place is very attractive. Over twenty speakers are on the programme, among them, Dr. Townsend, the founder of the school; Dr. H. W. Thomas, of Chicago; President Cone, of Buchtel College, Ohio; Prof. Cary, of Meadville; Rev. E. P. Adams, of Dunkirk, N. Y.; Dr. Rexford, of Detroit; Dr. Thomas Hill, of Portland, Maine, and Dr. Miner, of Boston. Excellent music and some illustrated lectures on science and travel have been provided which will add variety. Board and room can be obtained at from $5 to $10 per week.

The Illinois Conference has chosen for its secretary, Rev. Chester Covell, of Buda, who, it is expected, will give most or all of his time to missionary work in the state.

Mr. T. W. Buckley, of Battle Creek, Michigan, has applied to the Committee on Fellowship appointed by the National Conference of Unitarian and other Christian churches, expressing his desire to enter the Unitarian ministry. The Committee are assured of his fitness for the work, and commend him to the fellowship of our ministers and the confidence of our churches.

JOHN R. EFFINGER,
J. T. SUNDERLAND,
JOHN C. LEARNED,
Committee on Fellowship for the Western States.

July 7th, 1887.

Berlin Mass.—A correspondent writes: The Unity Club has adjourned until the second Thursday in September. This Club would like to be informed in regard to the proposed uniting of Unity Clubs. Why not devote a corner in the UNITARIAN to the interest of the Unity Clubs?

Buffalo, N.Y.—Mr. Cutter's connection with the parish which he had served so long and well came to an end July 10th. A parting reception was given to him and Mrs. Cutter, attended by a very large gathering of not only Unitarian, but friends in other societies. They go abroad at once, and expect to spend their first year visiting Ireland, England, Italy, Egypt and the Holy Land.

Eagle Grove, Iowa.—This new town in Wright county has grown in five years from a population of zero to a busy place of 5,000 inhabitants. Rev. O. Clute and Miss Mila Tupper preached here on June 26th, in the opera house, morning and evening. The congregations were of good size, and a good degree of interest was shown. Miss Tupper will probably preach every Sunday during July and August.

Geneva, Ill.—Some kind of literary study goes on in the society here almost all the year round, led by the minister. During the winter of '85–'86, Lowell was studied; during the summer of '86, Samuel Johnson; and the past winter, George Eliot. There is a continuous interest in the Sunday services, both here and at La Fox, the latter place being a missionary station five miles away, supplied by Mr. West during the past three years, an earnest, regular congregation of forty to seventy or more gathering every other

week for the new word. La Fox has followed Geneva in adopting Mr. West's new book of responsive Meditations, "Uplifts of Heart and Will." As we go to press word comes of Mr. West's resignation, caused by financial considerations.

Iowa.—Miss Helen G. Putnam, of the Meadville school, is preaching for the summer at Rock Rapids.
—Rev. Marion Murdock is spending a part of her vacation at her home in Humboldt.
—Miss Amelia Murdock is making preparations to continue her efficient Lay-Leader work in the fall. She has been spending some time with her sister, Rev. Marion Murdock, at Humboldt.
—Rev. Mary A. Sufford, of Sioux City, has been visiting at the residence of her mother in Hamilton, Ill.
—Miss Elinor E. Gordon, secretary of the Iowa Lay-Leaders' Association, is visiting the family home at Hamilton, Ill.
—Miss Amy Cavanagh, a member of the Iowa Lay-Leaders' Association, is continuing her studies at her father's home, Iowa City.
—Miss C. J. Bartlett, minister of the Unitarian church in Sioux Falls, Dakota, suffered for several weeks from a sprained ankle, being compelled to "preach on crutches." She is much better.
—Rev. Arthur Beavis and wife are spending part of their vacation at Iowa City.
—Rev. Arthur M. Judy, of Davenport, is stadying for a few weeks at Troy, Ohio, at his father's residence.
—Rev. O. Clute is visiting New England on business connected with western work. His address is 25 Beacon st., Boston.

Le Claire, Iowa.—This town is beautifully located on the Iowa side of the Mississippi, about sixteen miles above Davenport. By invitation of a few interested persons Rev. O. Clute visited here, and preached in the unused Baptist church on Sunday, July 3d. A showery day made the congregation less than it would have been, but the attendance was excellent. The people want more meetings. Mr. Clute remained and gave an address at the Fourth of July celebration.

Louisville, Ky.—The last meeting of the Sunday-school for this session was devoted to singing and Bible-reading, and then addresses were made by Mr. Jones and Mr. Munn. At the close, prizes were awarded to those who had but one or two absent or tardy marks; and a picture, in which were framed the names of those who had been perfect in attendance during the year, was hung on the Sunday-school wall, while the closing song was being sung.

Luverne, Minn.—Rev. Eliza T. Wilkes is supplying the pulpit here.

Manistee, Mich.—At the dedication of the new church here last winter, church and parsonage were paid for, but there was an arrearage on the lots, which cost $2,600. Now word comes that these are paid for, which leaves the Society practically square with the world. Well done! The trustees of the Society are: Simeon Babcock (President), C. H. Hodskin (Sec. and Treas.), T. J. Ramsdell, M. Englemann, W. R. Hall, W. H. Willard.

Reed City, Mich.—Mr. L. D. Cochrane, of the Meadville Theological School, is here doing some good, earnest work with a view to starting a Unitarian Society.

Reno, Nevada.—A correspondent writes: "Here is a wide, untouched field for the Unitarian minister or missionary. There is no Unitarian organization in this town or vicinity, nor, I believe, in this state. While many of the other religious denominations have both places of worship and organized societies, they are weak and ineffective; the congregations are composed mostly of women and children; men do not go."

Philadelphia, Pa.—An informal service will be held every Sunday at 11 A. M., during the summer vacation at the Spring Garden church, lay members of the church officiating, when a minister cannot be obtained. A similar experiment was tried last summer with success. Mr. Ames has gone to St. Paul, Minn., where he and his family will probably spend their vacation.

Sioux Falls, Dakota.—Work has been begun on the new "All Souls" church here and is progressing well. The plan of the beautiful and convenient church at Topeka, Kansas, has been adopted, but they are wisely making the basement of sufficient height to utilize it for kitchen, dining-room, etc., by and by. After a laborious visit East, Rev. Eliza T. Wilkes returned the last of June, having received a generous sum towards the building. Miss C. J. Bartlett, minister of the church, and all her congregation, and other friends, joined in giving Mrs. Wilkes a reception on the evening of June 28. The social talk and the bountiful supper were followed by speeches from ladies and gentlemen, lay and clerical. Mrs. Wilkes responded to "The Faith we Cherish."

"Anew we pledge ourselves to Thee,
To follow where thy Truth shall lead;
Afloat upon its boundless sea,
Who sails with God is safe indeed."

Union City, Pa.—The work here in spite of many obstacles has moved steadily on, and never looked so encouraging as at present. There will be no services through the month of August. Rev. and Mrs. Mason will spend their vacation in Nebraska, with Mr. Mason's parents.

JOTTINGS.

A movement is in progress to erect in the Golden Gate Park in San Francisco, a monument to Starr King, by popular subscription, contributed in small sums from all along the Pacific Coast.

The *Century* Life of Lincoln, for July, gives the following unpublished letter of Lincoln, to Dr. Henry, on his defeat for the Senate, by Douglas, in 1858: "You doubtless have seen ere this the result of the election here. Of course I wished, but I did not much expect, a better result. . . I am glad I made the late race. It gave me a hearing on the great and durable question of the age, which I could have had in no other way; and though I now sink out of view, and shall be forgotten, I believe I have made some marks which will tell for the cause of liberty long after I am gone."

Mrs. Mary A. Livermore has delivered more than 800 temperance addresses. For many years she has lectured five nights a week for five months in the year. She travels yearly 25,000 miles.

At the late Semi-Centennial celebration of the University of Michigan, three of the most important orations and addresses were delivered by distinguished Unitarians, namely, Hon. Samuel F. Miller, of the United States Supreme Court, Ex-Gov. Austin Blair, of Jackson, Mich., and United States Senator, Thomas W. Palmer, of Detroit.

All men appeal to our better nature. The good call out our admiration, love and esteem,—the bad our charity, patience, hope, power of encouragement and helpfulness.—*W. M. Bicknell.*

Half a million temperance tracts in the German and Scandinavian languages have recently been published by the Foreign Department of the Woman's Christian Temperance Union. A sample package will be sent for 10 cents and 1,000 pages for one dollar. Address Lock Box 837, Minneapolis, Minn.

At last the great Newberry library in Chicago, which has been so long talked of, is about to become a fact. The *Tribune* tells us that the trustees of the Library Fund have decided on the old Newberry homestead on the North side, bounded by Rush, Pine, Ontario and Erie streets, as the site for the building, and have chosen Mr. W. F. Poole, of the Chicago Public Library, to be the librarian. The fund is enormous; Mr. Poole thinks it will amount to $2,000,000, besides the sum necessary to put up a building and purchase, say, 50,000 books for a beginning.

The weak thing, weaker than a child, becomes strong one day if it be a true thing.—*Carlyle.*

Vishnu asked Bal to take his choice,
With five wise men to live in hell,
Or with the foolish dwell in heaven.
Then straight did Bal in heart rejoice,
And chose in hell with the wise to dwell;
For hell is heaven with wisdom's leaven,
And heaven is hell with folly's bell.

Weary deserts we may tread,
A dreary labyrinth may thread,
Through dark ways underground be led;
Yet if we will our Guide obey,
The dreariest path, the darkest way,
Shall issue out in heavenly day.
—*Dean Trench.*

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